

Official Organ of Attakapas Historical Association

P. O. Box 107

St. Martinville, Louisiana 70582

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Harris J. Periou, President

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Mrs. Ernest Yongue, Corresponding Secretary

Prepared by the Publications Committee: Mrs. Ed Bulliard, Chairman

PAY YOUR DUES NOW

1967 dues should be paid before the Annual Election Meeting, as the BY-LAWS of the Attakapas Historical Association state 'members whose dues are not paid before the Annual Election Meeting shall not be entitled to vote or to hold an office or chairmanship.'

Attakapas Historical Association Dues Schedule:

- I. Life Membership for Individuals - \$100.00
 - II. Annual dues for Individuals
 - (1) Active or Associate (out-of-state) Membership - \$3.00
 - (2) Contributing membership - \$15.50
 - (3) Patron membership - \$20.50
 - III. Annual Institutional Dues
 - (1) Regular - \$5.00
 - (2) Sustaining - \$10.00
-

NOTICE OF MEMBERSHIP MEETING

This is your official notice of the Annual Election Meeting of the Attakapas Historical Association to be held at 7:00 P.M., March 27, 1967, at the St. Martin Parish Library, St. Martinville, Louisiana. Rt. Rev. Msgr. George A. Bodin will speak on the hows and wheres involved in the location and research in cheuch records. Plans call for refreshments to be served. All members are urged to attend.

A.H.A. SPECIAL PUBLICATION NO. 1

Buy Now!

Your Attakapas Historical Association has available for immediate delivery its Special Publication No. 1: Marriage Contracts of the Attakapas Post, 1760-1803, Colonial Louisiana Marriage Contracts, Volume V, by Winston De Ville with Jane Guillory Bulliard, and the 1774 Census of Attakapas, Edited by Jane Guillory Bulliard with Leona Trosclair David. At present, price is still \$7.50 plus \$.25 to cover tax and handling charges a total of \$7.75. It is possible that the price may be increased before the end of this year. Already sales span the continent, from Massachusetts, through Illinois and Texas, on to the California Coast.

FROM THE PRESIDENT'S PEN- Harris J. Periou

"To provide a nonsectarian, nonpartisan, and nonpolitical organization interested in history, genealogy, landmarks, and traditions and dedicated to collecting, procuring, and better preserving significant facts, records, documents, and memorials relevant to the natural, aboriginal, civil, and social history of the Attakapas country, and having obtained such materials, to cultivate and disseminate an awareness of their value, believing that in so doing public knowledge, good will, and mutual understanding may be promoted." Thus, Article III of the Articles of Incorporation of the Attakapas Historical Association states the "raison d'être" and, at the same time, the aims and objectives of the Association.

Too long has the romantic, historical, and traditional past of the Attakapas country been dormant! Too long has the cultural past remained a treasure only to the inhabitants of the Attakapas Country! Too long has the Attakapas Country been prey to innovators who have fabled our glorious and illustrious past! The Association will be the bulwark of the inhabitants of the Attakapas Country!

True, the Association has been slow in its formative days, but this is necessarily imperative in order to assure that the foundation will not crumble in the test of time. Many years were spent in preparing the soil for founding the Association. That the harvest was imminent and the time propitious is attested by the heroic response to the founding call. The Association is moving, but as with time, it moves slowly but ever so surely.

This marks the second number of the Attakapas Gazette, a publication which was warmly received and affectionately appreciated. The Association is likewise justly proud of its first major publication, "Marriage Contracts of the Attakapas Post, 1760-1803" by Winston De Ville and the annotated "1774 Census of Attakapas" compiled by Jane Guillory Bulliard and Leona Troclair David. The publication has received great acclaim both locally and nationally, and much credit and praise are due to the compilers.

The Association was bequeathed by Mr. Joseph "Bill" Theriot his painting of the coat-of-arms of the Attakapas Historical Association. A work of distinct artistic value, it is hung at the St. Martin Parish Library in St. Martinville.

Since the progress of the Association will be significantly affected by its financial backing and since membership dues are a main source of financial support, may we urge all the members to renew their membership by paying their current dues. May we also extend an invitation to all non-members to join our Association and support our endeavors.

ERRATA

- (1) As the October, 1966 issue, of the Attakapas Gazette was the only one published in 1966 and the organization has been established to operate on a calendar basis, line 1 should read only "Vol. I."
- (2) On Page 2, line 2 should read ". . . Sixteenth District..."

SCRIBBLER SOCK SEZ

Attakapas Gazette Editor: Hazel Gay Sockrider

The study and research of you members will help provide material for future issues. Even today, legend and tradition are so interwoven with factual history as to make it difficult to separate fact from fiction. On behalf of the Publications Committee, the writer urges submission for our archives summaries of your research and authenticated articles for possible future publication. A file has already been initiated to house such materials at the headquarters of the Attakapas Historical Association, the St. Martin Parish Library.

With one exception, articles appearing in this issue of the Gazette all date back to the colonial period of Attakapas country heritage. As you readers undoubtedly know, Indian tribes roamed this area thousands of years prior to the arrival of the white man. The Attakapas and Chitimacha Indian tribes were the last to migrate into and to inhabit this section: it is these two tribes who lived here at the time French and Spanish began to venture into this part of Louisiana. Thus, it seems appropriate that both the History and Landmarks Committees have articles on these two early resident tribes.

As there is no Genealogy Committee formed at this time, one of the families listed in the 1774 Census of A. H. A.'s Special Publication No. 1 has been extended to provide a five generation resume. Great-great Grandfather emigrated from France as a youth approximately 17 or 18 years old. Only one son's descendants are followed through to this fifth generation.

Inasmuch as the Traditions Committee also has not been organized, substituted for your reading are excerpts from the first newspaper of Attakapas. The editor hopes that you will find these wee bits of information interesting enough to want them continued in future issues.

Don't forget to mark Monday, March 27, 1967, on your calendar. Indications are that this third meeting will be as fascinating as the two previous meetings have been. Through his own knowledge and research, Msgr. Bodin can speak with authority on the possible methods of locating church records, as well as the problems one should expect to encounter. The meetin's planning committee hopes to be able to offer you at least a cup of coffee -- and perhaps a cookie or a piece of cake. No promises, but the effort will be made.

Our friend, Max Bradbury, Editor of the North Louisiana Historical Association Newsletter, has been kind enough to announce the organization of this group and to state the membership fees. Also, Editor Bradbury adds a good word about the first issue of A. H. A.'s newsletter and the book published earlier this year. Those of you members who attended the initial session prior to the incorporation of the Attakapas Historical Association will recall the most helpful advice and suggestions received from our North Louisiana friend.

*** REMEMBER: MEETING MARCH 27 ***

HISTORY COMMITTEE

Chairman: Dr. Vincent H. Cassidy, Department of History, U. S. L., Lafayette, La.

The Committee intends to use some of the allotted space in the Gazette to present installments of a summary narrative of Attakapas country history. The approach will be chronological, and sources will be listed. It is hoped that anyone possessing additional information or having knowledge of other sources will notify us so that the Committee will be able to establish as complete a masterfile of local history as possible.

THE ATTAKAPAS COUNTY -- CABEZA DE VACA

During the early years of French and Spanish explorations in America, the territory later known as the "County of Attakapas" seems to have been generally avoided. In the sixteenth century the Spanish explored the coast of Florida and into Northwest Louisiana. But neither explorers nor missionaries purposely wandered into Southwest Louisiana.

During the seventeenth century, the French explored the Mississippi River and the adjacent areas, but apparently they did not venture into the swampy areas along the Gulf Coast. When La Salle, in 1684, looked for a place to locate a settlement on the Gulf Coast, he chose Matagorda Bay (which he called Bay of St. Bernard), on the Texas Coast.

The earliest knowledge of the area and its inhabitants must therefore be derived from tangential evidence. It can be expected to be spotty, scanty, and vague. The first European who can be connected with the area is the Spanish explorer, Alvar Nunez Cabeza de Vaca who sailed in 1527 with the ill-fated expedition of Pamfilo de Marvaez. (The Narrative of Alvar Nunez Cabeza de Vaca, edited by Frederick W. Hodge in Spanish Explorers in the Southern United States, 1528-1543, New York, 1907; B. Morris Bishop, The Odyssey of Cabeza de Vaca, New York, 1933) In 1528, the ship on which de Vaca was sailing landed on an island which the Spaniards would soon christen "la Isla de Mal Hado," "Bad Luck Island." This island has been equated with Velasco Island, south of Galveston Island. (See The Narrative of Cabeza de Vaca, fn. 2, p. 57.) It was occupied, when the Spaniards landed, by two Indian tribes which de Vaca calls the Hans and the Cahoques or Capoques. John R. Swanton identifies the Hans as Attakapas (or Akokisas, as the Western Attakapas were called by the Spaniards). (John R. Swanton, The Indians of the Southeastern United States, Washington, 1946, pp. 85, 93.) The Cahoques are identified by the same authority (p. 39) as the Coco or Coaque, the easternmost tribe of the Karankawa, a tribe related to the Attakapas, but speaking a different language. De Vaca's narrative provides what seems to be the earliest available information on the aborigines of South Louisiana. The same tribes which occupied the Island of Bad Luck roamed through the lowlands which would afterwards be known as the Attakapas County.

De Vaca describes those Indians as large and well formed. They handled skillfully their only weapon, the bow and arrow. Both tribes lived at a most primitive level. They were food gatherers, not food growers, and lived from October to February on Bad Luck Island, subsisting on roots and fish. The rest of the year, they returned to the mainland to find other food. They were apparently accustomed to cold and hunger. When cold made it impossible for them to fish or dig, they simply accepted hunger stoically.

The Spaniards, incapable of such stern endurance, resorted to cannibalism during a spell of famine. The Indians were so outraged upon discovering the half-eaten bodies that they were at first inclined to kill all Spanish survivors. Yet those same natives were later to be known as cannibals, and some eighteenth century maps still warned would-be travelers that South Louisiana was inhabited by "sauvages anthropophages."

It is possible, as Biahop suggests (p. 69), that cannibalistic practices arose later among the tribes. The Talon children, the survivors of LaSalle's 1684 settlement at Matagorda Bay, reported cannibalism among the Cenis. There were scattered, and sometimes contradictory, reports of cannibalism among Gulf Coast Indians during the early eighteenth century. These reports will be discussed in proper chronological sequence. But it should be pointed out now that it is entirely possible that the tales of cannibalism were the product of the lurid imagination of travelers and derived most of their substance from the name of the tribe, "Attakapa," which does mean in Choctaw "Man-Eater."

A native custom described by de Vaca may explain the appellation. He relates that Hans and Cahiques did not bury their physicians as they did their other dead, but burnt their bodies "until the bones become powder." After a year, they celebrated funeral rites during which the relatives of the dead physician drank the ashes suspended in water. This symbolical cannibalism could certainly have earned the tribe its name, and the name could have led travelers to "witness" practices which never took place. In any case, in 1528, de Vaca witnessed no cannibalism among the Attakapas.

What he did witness was the great affection they displayed toward their children. They treat the young "with the greatest mildness," he says with some surprise, probably contrasting this mildness with the harshness sixteenth century Europeans believed indispensable in dealing with children.

A death was mourned for a year during which, first the relatives, then the whole village, wailed for the dead, morning, noon, and night. The Indians, however, did not mourn the aged who, they said, had no more enjoyment in life and took sustenance away from the young. The relatives at whose house the death had taken place would not go food gathering for three months and depended entirely on the contributions of relatives and neighbors. In periods of epidemics this observance could lead to serious famine.

The Indians went about naked, and during his six year stay among them de Vaca did the same. The women did cover their persons partially with Spanish moss, and "damsels" wore deer skins. The men, however, adorned their nudity by "having one

of their nipples bored from side to side, and some have both, wearing a cane in each They have the under lip also bored, and wear in it a piece of cane the breadth of half a finger." (The Narrative of Cabeza de Vaca, p. 50)

De Vaca also records the greeting custom of these Indians who, when they meet, remain half an hour weeping before speaking. The one visited then offers all he has to the visitor who carries it away, often without saying a word. Their houses, he says, are made of mats set on masses of oyster shells on which they sleep unless they own animal skins with which to cover the floor of their huts.

Not liking the hard work he had to do to survive among the inhabitants of Bad Luck Island, de Vaca became a trader. From the coastal tribes he obtained cones, sea-snails, conch, sea-beads, and fruit which was used for medicine and for ceremonies. These goods he bartered to the tribes in the interior for skins, ochre used to color the face, canes for arrows, sinews, cement and flint, and tassels of deer-hair. Since he claims to have traveled along the coast forty or fifty leagues from Bad Luck Island, it is possible that de Vaca actually entered Louisiana territory.

LANDMARKS COMMITTEE

Chairman: Miss Edna Delhaye, Charenton, Louisiana

THE CHITIMACHA RESERVATION -- AND ITS INHABITANTS

The Chitimacha Indian Reservation located in Charenton, is the only Indian Reservation in the State of Louisiana. This tribe was officially recognized by French and Spanish Governors of Louisiana, and its territorial integrity guaranteed. An act of June 19, 1767, signed by Governor W. Aubry, recognized the Chitimacha Nation and orders the Commandant at Manchac to treat their Chief with respect. Another act, under signature of Governor Galvez, at New Orleans, September 14, 1777, commands the Commandant and other subjects of the Spanish Government to respect the rights of these Indians in the lands they occupy, and to protect them in the possession thereof. This information is contained in Docket No. 12585 of the United States Circuit Court at New Orleans. (Swanton, John R. Indian Tribes of the Lower Mississippi Valley . . . Washington, 1911.)

Also, in the St. Mary Parish Court House is the Certificate of A. Fuselier, F. Pellerin, and others showing that the Chitimacha had tendered service to the Spanish Government for which they had received this grant of land. (Entry #627, Book B.A. 1811. Dated 4 February 1818.) The following is quoted from a translation of the original French document: ". . . the Chetimaches /sic/ had rendered distinguished services to the Spanish Government in a war which it had to fight against England, that the Spanish Government compensated the divers savage tribes which came to their help in this encounter: that the said Chatinachas /sic/ requested for their said compensation only the confirmation of their possession of the land which the former Spanish Governors had granted to them, and consequently, M. de Galvez, Governor at that time had willingly granted them this confirmation by order drawn up in these words: "We command all inhabitants not to disturb in any manner the Chetimaches /sic/ tribe of the territory (Grande Terres) in the

settlement which it occupies, and enjoin the commandants to befriend them, and to protect them in their free possession of their land . . . 14 November 1777. Signed GALVEZ. . ."

Dr. A. S. Gatschet of the Bureau of American Ethnology collected his Chitimacha material at Charenton, Louisiana, in December 1881 and January 1882. Gatschet concludes that this term is derived either from Tcu ti ina-ca (those having cooking utensils), which seems a strange name for one tribe to apply to another, or from Ce'ti, their name for Grand River.

The Chitimacha Indians were of a distinct linguistic stock and a branch of the Natchez culture. Their territory extended from Grand Lake to the Mississippi entrance to Bayou Lafourche. A Chitimacha village was on the site of Donaldsonville, Louisiana. (Hodge, Frederick Webb. Handbook of American Indians. Washington, 1911.)

Swanton mentions several villages in the Attakapas District, among which are the following: (1) at Jeanerette "Catcnic" (2) at "Bitlarouges," (3) "Tcat Kasi' tunccki," now Charenton, on Bayou Teche, southwest side of Grand Lake and (4) at Irish Bend near Franklin ("Wai't'inimc"). The last of these was a very large one.

A true caste system existed among the Chitimacha nobles. Totemic clans also existed. Chief Benjamin Paul stated that his father's mother explained the totemic system to him as belonging to different clans, such as bear, wolf, snake, dog or lion. The former chiefs, Champagne and Soulier Rouge, were bears. The wife of Soulier Rouge, named Adell Champagne, and perhaps the daughter of the Chief Champagne, succeeded him on his death four or five years before the Civil War.

Dr. Gatschet obtained most of his Chitimacha material from an old Negro who had lived so long with the Chitimachas as to speak their language fluently. He is admitted by all to have been better versed in tribal lore than the Indians themselves. However, with the help of Benjamin Paul, chief of the Chitimacha remnant, Swanton was able to make corrections and add some texts and materials of considerable importance. (Swanton, John R. A Structural and Lexical Comparison of the Tunica, Chitimacha, and Atakapa Languages. Washington, 1919.)

The Chitimachas, as most Indian Tribes, made pottery, bead-work and baskets. However, their basketry was their crowning glory and many of their baskets, some well over a hundred years, are intact and as colorful as the day they were made. Examples of the Chitimacha basketry are now on display at the St. Martin Parish Library, St. Martinville, through the courtesy of Miss Edna Delhaye.

Miss Pauline Paul, who is still living on the Reservation in Charenton, and is a sister of the Chief Benjamin Paul, gave this writer a description of some of the designs and the Indian names for them. She also related that her Mother had told her that "Keecha Hacheen," a mysterious Lady had appeared to a young Chitimacha girl and given her the designs. Some of the designs are (1) Koo'spi-suu or Muscadine rind, (2) Hakk-koksxo'kan, a round mark, (3) Tceet - kani, a txin or big black bird's eye, (4) Nactcua'-aki or alligator entrails, (5) Makc-nake or fish scales (6) Pop-i' or rabbit-teeth.

GEOLOGY OF AN ATTAKAPAS COLONIAL - VINCENT BARRA

The progenitor of the Barra family in South Louisiana was Jean Barra "dit" Le Blon. The first known record of Jean Barra, dated 23 May 1713, shows him on board the MARIE, at La Rochelle, France, embarking for Louisiana in the service of Sieur Legoure. We can further trace his movements in Louisiana through various early census records, viz., 1 January 1726, the General Census of the Colony of Louisiana at Les Patches, lists Jean Barra "et sa femme". 1731 General Census of the inhabitants along the river at Pointe Coupee lists Jean Barra, 1 "femme," 1 "enfants"; 1766 Spanish Census of Pointe Coupee lists Barra & wife, ages 60 & 20, three sons, ages 16, 9, & 4 and three daughters, ages 14, 10, & 3, 22 arpents of land and 14 slaves. He seems to have been well established at the Pointe Coupee post; and from 1738 the births, marriages, and deaths of his wives, children, and himself are chronicled in the registers of St. Francis of Assisi Church at Pointe Coupee. It is difficult to account for the change in the spelling of the family name from BARRA or BARAS to BARRAG. The original spelling was retained in the records well into the 1850's when BARRAS begins to appear more frequently; at present, one branch of this family spells the name BARRA.

Vincent, son of Jean Barra "dit" Le Blon and main subject of this genealogy, moved from the Pointe Coupee area to the Attakapas Country ca. 1772-1773. He is listed in 1770 with the Militia at Pointe Coupee; then, in the 1774 Review of Attakapas Militia, 1774 Census of Attakapas, and 1777 Review of Attakapas Militia. Of the children of Vincent Barra (five sons), only three left descendants, many of whom are still living in the same general area which their Attakapas Colonial ancestor helped to pioneer.

Following is a list of the known wives and children of Jean Barra "dit" Le Blon, and then a genealogy of Vincent Barra and his family is given. Abbreviations used are: b. (born); bap. (baptized); m. (married); d. (died); c. (children); s/o (Son of); d/o (daughter of); IA (Immigrant Ancestor); SMCH (St. Martin of Tours Church, St. Martinville, La.); BRDA-PC (Baton Rouge Diocesan Archives - Pointe Coupee); LSHL (Louisiana State Museum Library); SLBA (St. Louis Basilica Archives)

IA - Jean Barra "dit" Le Blon, son of Jean Barra & Marie Curine (?), was a native of Jouy in Champagne, Arch diocese of Reims, France.

Married: 1st Anne Fleine, ca. 1726

Children: 3 known

1 - Anne, bap. 16 April 1730 (LSHL)

2 - Perrine, bap. 20 June 1730 (SLBA) m. 1st 5 June 1746 Simon Calais (BRDA-PC), m. 2nd 20 February 1770 Martin Soudrie (BRDA-PC)

3 - Jean, b. 28 December 1738 (BRDA-PC)

Anne Fleine was buried 20 January 1741 (BRDA-PC)

Married: 2nd 5 January 1743 (BRDA-PC) Marie Barbe Poch (Poch) a native of the German Coast, d/o Jean Georg Poch (Poch) & Catherine Kislin (Kislinger)

Children: 6 known

4 - Pierre, bap. 4 April 1744 (BRDA-PC)

5 - Simon, bap. 28 June 1747, buried 1 September 1761 (BRDA-PC)

* 6 - Vincent, b. 5 August 1750 (BRDA-PC) m. 20 February 1770 (BRDA-PC) Marie Francoise Labbe d/o Jean Labbe & Jeanne Julie Ozerne

7 - Marie Francoise, b. 22 March 1753 (BRDA-PC) m. 7 July 1770 (BRDA-PC) Jean Labbe s/o Jean Labbe & Jeanne Julie Ozenne

8 - Catherine, b. 11 July 1755 (BRDA-PC) (bap. as Catherine LeBlon) m. 7 July 1770 (BRDA-PC) Michel LeJeune s/o Michel LeJeune & Magdelaine Henette.

9 - Antoine, b. 26 November 1757 (BRDA-PC) m. 13 May 1784 at Attakapas, Julie Patin d/o Antoine Patin & Marguerite Mahyeux.

Marie Barbe Poch (Bock) was buried 22 January 1760 (BRDA-PC)

Married: 3rd 13 January 1761 (BRDA-PC) Marie Jeanne Delattre, a native of New Orleans, d/o Joseph DeLattre & Marguerite LeJeune.

Children: 8 known

10 - Infant, died 5 October 1761 (BRDA-PC)

11 - Perine (Petronille) b. 28 November 1764 (BRDA-PC) m. 16 October 1780 (BRDA-PC) Francois Porche s/o Vincent LePorche & Francoise Poch (Bock)

12 - Marie Marthe DeLattre, b. 31 August 1766 (BRDA-PC)

13 - Marguerite, b. 9 September 1768 (BRDA-PC)

14 - Jean Hypolite, b. 30 August 1769 (BRDA-PC)

15 - Nicolas, b. 28 February 1771 (BRDA-PC)

16 - Francois, b. 26 April 1773 (BRDA-PC) m. 29 August 1796 (BRDA-PC) Genevieve Porche d/o Vincent LePorche & Francoise Poch (Bock)

Jean Bara "dit" Le Blon was buried, ca. age 80, in 1782 (BRDA-PC)

*I - Vincent Bara, son of Jean Bara "dit" Le Blon and Marie Barbe Poch (Bock), b. 5 August 1750 (BRDA-PC) married 20 February (BRDA-PC) Marie Francoise Labbe d/o Jean Labbe & Jeanne Julie Ozenne. Vincent died in 1781 and Marie Francoise died in 1834. (Marie Francoise was born 3 December 1754 (BRDA-PC) Children: 5 known

(1) Jean Baptiste, b. 20 February 1772 (BRDA-PC) (apparently died in infancy)

(2) Alexandre, b. 25 April 1773 (SMCH) m. Magdelaine Guilbeau d/o Charles Guilbeau & Magdelaine Bourg.

Children: 7 known

2-1 Clarissa m. Alexandre Potier, Jr.

2-2 Clemance m. 1st Hypolite Berard s/o Baptiste Berard & Marguerite Decoux; 2nd. Martin Wiltz s/o Guillaume Wiltz & Marie Collins.

2-3 Alexandre m. Clementine Wiltz d/o Alexandre Wiltz & Suzette LeBlanc. Children: 7 known

Emile; Elizabeth m. Julian Savoie; Alcide m. Emilie Savoie; Achille Clementine; Alexandre, and Julian.

2-4 Celina m. Alexandre Wiltz, Jr., s/o Alexandre Wiltz & Suzette LeBlanc

2-5 Euphemie m. Jean Baptiste Berard & 2nd Baptiste Girard, Jr.

2-6 Louise, b. 15 July 1817 (SMCH) apparently died without issue.

2-7 Baptiste Alexandre m. Arthemise Neresult

Children: 1 known

Jean Baptiste Aristide m. 23 January 1866 Emma Cormier d/o Michel Cormier, Jr., & Azema Melancon.

(3) Hypolite, b. 15 March 1776 (SMCH) m. 13 June 1800 (SMCH) Marie Wilse (Wiltz) d/o Philippe Wilse & Marie Rose Dozat

Children: 4 known

3-1 Hypolite, b. 3 August 1801 (SMCH) m. Aspasie Breau d/o Pierre Breau & Mathilde Broussard.

Children: 7 known

ERRATA: Vincent Bara m. 20 February 1770 (BRDA-PC)

- Hypolite, Jr., m. 28 December 1849 Clemence Barras d/o Valery Barras & Adelaide Duhon; Aurelien m. 8 February 1869 Rosa Lasseigne d/o Clairville Lasseigne & Josephine Allegre; Vincent; Adolphe; Mathilde; Elina & Josephine.
- 3-2 Jean Baptiste, b. ca. 1804, m. Josephine Wiltz
Children: 7 known
Amynthe, b. ca. 1833; Ovide, b. ca. 1836; Alexandre b. ca. 1838;
Odile, b. ca. 1839; Celestine, b. ca. 1842; Ameline, b. ca. 1848;
and Amelia, b. ca. 1848.
- 3-3 Clementine, b. ca. 1806, m. Louis Savoy
- 3-4 Alexandre, b. ca. 1808, m. Evelina LeJeune
Children: 2 known
Jean Baptiste, b. ca. 1836; Antoine (Alexandre) b. ca. 1838
- (4) Valery, b. 20 September 1777 (SMCH) m. 1st 16 April 1799 Louise Ducrest
d/o Louis Armand Ducrest & Catherine Wilse (Wiltz)
Children: 6 known
4-1 Louise
4-2 Valery, b. 19 January 1802 (SMCH) m. Azelie Guidry
Children: 1 known
Arcade, b. ca. 1831, who died without issue
- 4-3 Julie Armasie b. 28 January 1804 (SMCH) m. Narcisse Belair
- 4-4 Hypolite Valery b. 15 January 1807 m. 27 January 1829 Carmelite
Guilbeau d/o David Guilbeau & Adelaide Duhon
Children: 6 known
Norbert; Fanny; Paul; Arsene; Arthur; and Zoe
- 4-5 Emerinthe m. Jean Lemoine
- 4-6 Modeste bap. 6 October 1812 (SMCH)
- Valery married 2nd Adelaide Duhon widow of David Guilbeau and d/o Jean Baptiste Duhon & Marie Joseph Gauthreaux.
Children: 4 known
4-7 Alexandre, b. ca. 1820, m. Eliza or Elida Theriot
Children: 6 known
Aristide; Leon; Paul; Vincent; Clementine & Ovide
- 4-8 Virginie, b. ca. 1828, did not marry.
- 4-9 Jean Baptiste, died without issue, ca. 1862, at Jackson Mississippi,
of sickness, while serving in the Confederate Army as a Private in
the Orleans Guards.
- 4-10 Clemence, m. 28 December 1849 Hypolite Barras s/o Hypolite Barras & Aspasie Breaux.
- (5) Julian b. 29 December 1779 (SMCH) m. 12 September 1801 (SMCH) Marie Le-
Blanc d/o Simon LeBlanc & Marguerite Guilbeau.
Julian Barras died without issue.

ATTAKAPAS COUNTY'S FIRST NEWSPAPER

You may be wondering why the name, Attakapas Gazette was selected for Attakapas Historical Association's official publication. However, did you know that the first newspaper established in the Attakapas country was the Attakapas Gazette, published by T. Devalcourt at \$6.00 "per annum, one-half always payable in advance."

Presumably, the first issue of this four page French-English newspaper appeared in October, 1824, and continued as a weekly publication until circa 1850. By 1825, the title was enlarged to read, as follows: ATTAKAPAS GAZETTE, St. Mary, St. Martin and Lafayette Advertiser. This newspaper is believed to be among the first five or six published in Louisiana, outside the City of New Orleans.

Even a brief examination of the original Attakapas Gazette should uncover items of interest to researchers in the various facets of local history. Some marriages and deaths are recorded; economic and social history are shown in advertisements and prices quoted for household supplies; both national and world news are summarized; national, state, and area legal and political affairs are discussed. In addition, the literary arts, poetry and prose, are not neglected.

Some news items could even be found in today's news. The writer takes the liberty of quoting scattered passages with the hope that the reader may find them of interest.

- (1) "The hard frost of last week has done serious injury to the Sugar Crops in St. Mary. Up to the present time the cane yields well, but is in so much frost as to excite much apprehension that it will speedily get sour." Nov. 27, 1824.
- (2) "It is said that an application of warm lye made of ashes as strong as possible, is a complete cure for the locked jaw." Dec. 18, 1824.
- (3) "At an Election held in this place on Monday last, for Trustees of the town of St. Martinville, the following persons were duly elected: L. Gary, T. Simon, W. Greig, J. J. C. Paris, J. J. Rousseau. And at a meeting of the board on the Wednesday following, L. Gary Esq. was chosen for President and Treasurer; and J. J. C. Paris, for Clerk and Collector." March 12, 1825.
- (4) "...The public are notified that on Sunday the 27th day of April next, immediately after Mass, there will be let out to the lowest bidder, at the Church Door ... in the Town of Vermilionville The Undertaking, Building and Completing of a PUBLIC PRISON ... to be built of BRICK, TWO STORIES HIGH..." April 26, 1824.
- (5) "The following correct account of the SPRING RACES over the New-Iberia Course was handed to us by the Secretary of the Club..."

As "tid-bits" only, the above examples are quoted. Not only should these newspapers be indexed, but also they should be compared with existing church and Courthouse records. With the passage of time, legal documents, in some cases, are no longer extant--for one reason or another. May this second ATTAKAPAS GAZETTE, begun 142 years after its predecessor, prove to be a worthy successor.

Official Organ of Attakapas Historical Association
P. O. Box 107
St. Martinville, Louisiana 70582
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THE OLD CASTILLO HOTEL
by
Floyd and Ruth Calhoun

The dignified two-story brick building standing across the corner from the Evangeline Oak in St. Martinville is one of the oldest buildings in the area. It is now owned by the Convent of Mercy, and has been used as a school for Catholic children since 1896. Previous to that time, for about eighty-five years, it was known as the Castillo Hotel.

Sebastian Casteyo (Castillo) came to Louisiana from the Island of Majorca (Fr. Mallorca) in the Mediterranean Sea. After the death of his wife, Maria Bosque, Sebastian moved from New Orleans to la Poste des Attakapas (St. Martinville). In 1809 he purchased the inn on Port Street, and three years later remodeled the building. In 1813, he married Marie Aimee Pouponne Gonsoulin, daughter of Jean Francois Gonsoulin, official surveyor in the Attakapas District, and Marie Louise Celeste Harpin de la Gautrais. Marie's maternal grandfather was Pierre Rene Harpin de la Gautrais of Brest and Bretagne, France. He was Chevalier of the Royal and Military Order of St. Louis, and Lieutenant Gradue in the Service of His Very Christian Majesty.

One of the first permanent settlers in the Attakapas area was Jean Berard, who arrived about 1764. It is believed that the hotel was originally the home and inn of Jean Berard, erected in 1782. It was built with ten-foot galleries at the front and back and twelve-foot galleries at the ends, a five-foot cellar, and a dining room "the width of the main part of the building." Also, there were six "sample rooms," possibly for the accommodation of fur traders, or perhaps commercial salesmen. Offices and other rooms were mentioned in the contract, three stairways, and woodwork "of the best." At one time in the latter part of the 1800's, the Post Office was housed in the building.

The land on which the building stands was part of a tract of four hundred eighty arpents donated to the Roman Catholic Church of the Poste des Attakapas in 1771 by Bernard Dauterive. Town lots were sold by the Church in the years following, with the understanding that they were subject to a small yearly "rental", usually around twelve to eighteen dollars, or in some cases a stated ten percent of the value of the property.

Two important events which greatly affected the growth and history of this area were first, the banishing of the French inhabitants from Acadia (Nova Scotia) by England in 1755, and the arrival of several thousand of the Acadians in Louisiana; second, the Revolution in France, 1789-1799, and the escape from that country of families of the nobility, many of whom came to Louisiana. A large percentage of the present inhabitants of St. Martin Parish and adjacent areas are descendants of these two groups of people.

Travel at that time was almost entirely by the waterways, on flat boats propelled by long oars or sweeps. A wharf at the foot of Port Street near the hotel was the landing place for travelers on the Bayou Teche. According to tradition, Evangeline stepped ashore here and caught sight of her long-lost lover Gabriel, only to be told that he was wedded to another, having given up all hope of ever seeing her again.

After steamboats came into use on the bayous, St. Martinville became a popular summer resort. Wealthy New Orleans families spent their summers here, and artists of the French theaters in the city came to spend the vacation-time in "Petit Paris".

The majestic Oak still stands on the bayou bank, inviting travelers to rest in its cooling shade. The galleries are gone from the old hotel, but its face is bright and cheery, and its tall dormer windows look down benevolently on the happy schoolchildren who pass through its lovely entrance doors.

Note: Facts mentioned in this brief history of the Old Castillo Hotel can be found in records on file in the St. Martin Parish Courthouse.

GENEALOGY

Chairman: Earl E. Vallot, Youngsville, La.

PIERRE POTIER - ATTAKAPAS COLONIAL

Pierre Potier arrived in Louisiana on 19 August 1785 aboard the ship "Le Beaumont". He and his family were part of the Acadian Expeditions. "Le Beaumont" was the third ship of seven used in these expeditions and had sailed from France on 11 June 1785. In his book "Acadian Odyssey", Oscar Winzerling calls these expeditions "the world's largest trans-Atlantic colonization project on the North American continent." This project was composed of Acadian unfortunates who had been shuttled from Acadia to Virginia, to England, to France and now finally to Louisiana. Although much of the history

of these particular Acadians is still to be researched, recent publications have helped to piece together this giant puzzle of wanderings. The following lists give us some idea of the last 13 years of Pierre Potier's life - from 1772 in France through his arrival in Louisiana in 1785 where in 1786 he died at Poste des Attakapas.

- 1) "ROLE OF THE TRULY ACADIAN FAMILIES - SEPTEMBER 15, 1772"
PIERRE POTTIER/sic/, 32, seaman, of Havre; Anne Marie Bernard, 28, his wife, knits and spins; Charles Victor, 3, their son; Marie Constance, 1, their daughter; Anne Appoline, born in November 1772.
- 2) "STATE OF THE ACADIAN FAMILIES COMPRISING THE SECOND CONVOY LEAVING CHATELLERAULT FOR NANTES NOVEMBER 15, 1775"
PIERRE POTIER, 37, seaman; Anne Marie Bernard, 32, his wife; Charles Victor, 8, their son; Pierre, 1, their son; Marie Constance, 9, their daughter; Anne Appoline, 5, their daughter.

(From The Acadians In France, 1762-1776, Edited by Milton P. Rieder, Jr. and Norma Gaudet Rieder, 1967.)

- 3) List of passengers aboard "Le Beaumont" - left France 11 June 1785
#14 PIERRE POTIER, 45, carpenter; Agnes Broussard, 31, wife; Charles Victor, 16, son; Pierre Laurent, 10, son; Francois Constant, son, nursing infant; Constance, 14, daughter; Anne Pauline, 12, daughter.

(From The Crew & Passenger Registration Lists of the Seven Acadian Expeditions of 1785, Compiled and Edited by Milton P. Rieder, Jr. and Norma Gaudet Rieder, 1965.)

- 4) "Pedro Aragon y Villegas" list of Acadian arrivals in New Orleans on "Le Beaumont," (dated 6 September 1785)

#12 PEDRO POTIEU*; Ines Brauzard, wife; Carlos, son; Pedro Lorenzo, son; Francisco, son; Constanza, daughter; Ana, daughter.
*Settled in Attakapas.

(From Acadian Odyssey, by Oscar William Winzerling, LSU Press, 1955)

Abbreviations used in the following genealogy: IA - Immigrant Ancestor;
b. born; bap. baptized; m. married; d. died; c. children; d/o daughter of;
s/o son of; SMCH, St. Martin of Tours Catholic Church, St. Martinville, La.; SMOA, St. Martin Parish Court-House, Original Acts; SLCH, St. Landry Catholic Church, Opelousas, La; Ct.-Hse. Court-House; St. John (St. John Cathedral, Lafayette, Louisiana). ADLA, Archives, Dept. of Loire-Atlantique, France; ADLM, Archives, Dept. of Seine-Maritime, France.

IA - PIERRE POTIER, son of Pierre Potier and Marie Doucet of Beaubassin, Acadia.

- b. ca. 1738-1740 (not listed with other children of this family as recorded in "Histoire et Genealogie des Acadiens," by Bona Arsenaault, Vol. II, p. 621.)

- m. ca. 1760-1764, Marie Anne Bernard. (Sometimes listed as Anne Marie Bernard) b. ca. 1743-45, d. 18 August 1782, "age 37 years," and buried at the parish of St. Nicolas, Nantes, France (ADLA). An inventory of her effects, evidently made in France, dated 16 November 1783, is deposited in the St. Martin Parish Court-house, Original Acts, Bk. 4 1/2, No. 7. It was recorded in Attakapas in 1786, probably in connection with the Estate of Pierre Potier.
- d. 26 October 1786, "48 years of age" (SMCH).
- c. 6 known
- 1-1 Marie Anne, bap. 21 February 1765, Havre, France; died 10 March 1765, Havre, France (ADSM).
- 2-1 Pierre Louis, bap. 28 June 1766, Havre, France; died 23 June, 1768, Havre, France (ADSM).
- 3-1 Charles Victor, bap. 21 October 1768, Havre, France (ADSM).
- m. 22 March 1793 (SMCH) Magdelaine Ducrest d/o Louis Armand Ducrest and Catherine Wilse (Weiss).
- d. 25 August 1827 (SMCH)
- c. 8 known (St. Martin Parish Court-House, Estate #701)
- 1-2 Charles Armand m. 15 January 1816 (SMCH) Marcelite Broussard d/o Anaclet Broussard and Magdelaine Wilse (Weiss).
- c. 8 known
- 1) Celeste m. 24 July 1845 Francois Edmond Bulliard s/o Jerome Etienne and Uranie Patin; 2) Charles Victor m. 24 January 1856 Athanise Berard d/o Hypolite and Clemance Barras; 3) Joseph m. 8 April 1856 Emilie Broussard d/o Sylvain and Elia Wiltz; 4) Elise; 5) Felix m. 10 August 1865 Ozite Theriot d/o Charles and Arsene Babineau; 6) Modeste m. 17 October 1859 Felix Voorhies s/o Cornelius and Sidalise Mouton; 7) Louisa m. 17 December 1868 Silvestre Olivier Broussard s/o Olivier and Elmiere Bernard; 8) Jacque.
- 2-2 Louis Alexandre m. Clarissa Barras d/o Alexandre Barras and Magdelaine Guilbeau.
- 3-2 Magdelaine m. Antoine Guidry.
- 4-2 Clemance m. Michel Guilbeau.
- 5-2 Lucie m. Narcisse Isaac Thibodeaux.
- 6-2 Louisa m. Terville Olivier Guidry.
- 7-2 Julie m. Onesime Guidry.
- 8-2 Henriette m. Rosamond Guidry.
- 4-1 Marie Constance, bap. 17 November 1770, Havre, France (ADSM).
- m. 23 July 1789 (SMOA 7-48) Paul Leger s/o Francois Leger and Magdelaine Commeau.
- c. None known.
- 5-1 Apoline Lucie (This is how her name is listed on her baptism. She is sometimes referred to as "Anne Pauline" or "Anne Appoline.") bap. 5 November 1772, Havre, France (ADSM)
- m. 4 September 1792 (SLCH) Francois Savoy s/o Francois Savoy and Anne Thibodeau.
- c. 9 known (Lefayette Parish Court-House, Estate #327)
- 1-2 Marie Savoy m. 18 August 1812 (SLCH) Antoine Boudreaux s/o Joseph Boudreaux and Marie Magdelaine (Le) (Sai)mair. (A daughter of Marie and Antoine, (E)urasie Boudreaux, b. 1 February 1816 (SMCH) m. 21 January 1833 (Grand Coteau) Daniel Boone (1803-1843) s/o Daniel Boone and Anne Boudreau and grand-son of Jonathan Boone who was a brother of the famous Scout, Daniel Boone.)

- 2-2 Francois Savoy, m. 15 October 1816 (SLCH) Louise Emerante Morin d/o Jean Baptiste Morin and Marie Magdelaine Margs (Marks?).
- 3-2 Marguerite Savoy m. Isaac Kinnison.
- 4-2 Hypolite Savoy.
- 5-2 Celeste Savoy m. 8 November 1821 (Grand Coteau) David Andrus s/o John Andrus and Anastasie Savoy.
- 6-2 Louis Savoy m. 30 April 1832 (St. Martin Ct.Hse.) Clementine Bera d/o Hypolite Bera and Marie Wilse.
- 7-2 Louis Savoy m. Hypolite Meche.
- 8-2 Alexandre Savoy m. 29 March 1843 (St. Martin Ct.Hse.) Arthemise Nerrault, widow of Adrien Guilbeau, d/o Andre Nerrault and Marie Louise Prudhomme.
- 9-2 Magdelaine Savoy m. Jean Baptiste Marks.
- 6-1 Pierre Lawrence Potier, b. 11 August 1774, Nantes, France (Tomb, St. John Cemetery, Lafayette, La.) m. 6 July 1800 (SMCH) Marie Modeste Mouton d/o Jean Mouton and Marie Marthe Borda.
- d. 1 June 1836 (Tomb, St. John Cemetery, Lafayette, La.)
- c. 4 known
- 1-1 Formose Marie Julianne Potier, bap. 30 December 1806, age 4 mos. (SLCH)
- 2-1 Adelaide, b. 1 January 1809 (SLCH) m. 22 December 1823 (St. John) Michel Aladin Martin s/o Joseph Marin Martin and Anne Dugat. Adelaide died 2 April 1855 (St. John).
- 3-1 Pierre, b. 25 September 1811 (SLCH) m. 1 August 1833 (Opelousas Ct.Hse.) Victorine Guidry, d/o Victorin Guidry and Marie Azelie Calais.
- 4-1 Louis, b. 13 December 1815 (SLCH) m. 26 December 1834 (Opelousas Ct. Hse.) Virginia Guidry d/o Victorin Guidry and Marie Azelie Calais.

PIERRE POTIER married second, on 25 November 1783, Agnes Broussard, widow of Dominique Giroir, d/o Joseph Broussard and Ursule Leblanc. Their marriage record, obtained from the Archives of the Department of Loire-Atlantique, France, extracted from the parish register of St. Martin de Chantenay, states in part "Pierre Poitier /sic/ major son of deceased Pierre Poitier and of Marie Doucet, native of the parish of St. Anne in Acadia diocese of Quebec, widower of deceased Anne Marie Bernard, resident of this parish about five months and before that of the parish of St. Nicolas of Nantes, and Agnes Broussard, major daughter of deceased Joseph Broussard and Ursule Leblanc, widow of Dominique Giroir, native of the parish of St. Pierre and St. Paul, diocese of Quebec in Acadia and resident of this parish for several years." Witnesses for the groom were Jean Lagrenne "first-cousin" and Jean Doiron "brother-in-law," and for the bride, Charles Broussard and Jean Broussard, her brothers, "all Acadians of this parish."

c. 2 known

- 1-1 Francois Constant, bap. 9 August 1784 (ADLA) m. 27 June 1807 (SMCH) Marie Magdelaine Costille, widow of Joseph Richard, d/o Joseph Costille and Ozite Landry. There was no issue of this marriage. His estate is #701 St. Martin Parish Court-House.

2-1 Sylvain, born 3 June 1786 (SMCH). He did not marry. His estate was opened 24 July 1838, #327 at Lafayette Parish Court-House.

The foregoing was compiled by Mrs. Ed Bulliard, St. Martinville; Mr. & Mrs. John Reaux, Lafayette; and Mrs. Drouet Vidrine, Ville Platte.

HISTORY COMMITTEE

Chairman: Dr. Vincent H. Cassidy, Department of History, U. S. L., Lafayette, La.

The de Soto Expedition

Cabeza de Vaca's fate-enforced sojourn on the periphery of the Attakapas territory provided information about the tribes which roamed the area. Though Galveston Island is the most likely candidate for de Vaca's "Malhado" Island, several others have been suggested, among them Timbalier Island and Dernieres Island, in Louisiana. (See Cleve Hallenbeck, Alvar Nunez Cabeza de Vaca: The Journey and Route of the First European to cross the Continent of North America, 1534-1536, Glendale, California, 1940, p. 120.) If either of the latter islands was Bad Luck Island, then de Vaca actually crossed Attakapas territory.

His written narrative, the celebrated Naufraegios, paints a grim picture of poverty among the nomadic tribes. Yet, either he chose to embellish his tale orally, or his story became distorted as it passed from one greedy would-be conquistador to another. In any case, the tale spread of riches to be found in the Gulf Coast area.

The "Gentleman of Elvas," who accompanied Hernando de Soto in his wanderings, acknowledged that de Vaca's narration "generally . . . described the poverty of the country, and spoke of the hardships he had undergone." But, the Gentleman continues, de Vaca refused to tell whether he had seen any rich country "because he and another . . . had sworn not to divulge certain things which they had seen, lest someone might beg the government in advance of them." However, de Vaca "gave them to understand that it was the richest country in the world." (The Narrative of the Expedition of Hernando de Soto by the Gentleman of Elvas, edited by Theodore H. Lewis, in Spanish Explorers in the Southern United States, 1528-1543, New York, 1907, p. 136) When de Vaca found out that the right of conquest had been granted to de Soto, he still would divulge nothing, but advised some of his kinsmen "to sell their estates and go--that in so doing they would act wisely." (Gentleman of Elvas, p. 137)

De Soto, who tried to enlist de Vaca for his own expedition, knew about those earlier discoveries. He also had other sources of information. Some ten years before de Vaca's adventures, the Gulf Coast had been carefully reconnoitered by a certain Alonso Alvarez de Pineda who had been sent by Francisco de Garay. In 1519 Pineda spent eight or nine months exploring the Gulf Coast from Florida to Panuco in Mexico, careening his ships for forty days at the

mouth of the Mississippi. Pineda made a chart of the coast which de Garay forwarded to the King with a request for a grant. He received the grant in 1521.

Attached to the de Garay grant in the Royal Archives of the Indies is a chart, probably either a copy or the original of Pineda's chart. It shows the de Garay grant which includes the shore of Alabama, Mississippi, Louisiana, and Texas as far as Cape Roxo in Mexico. (Woodbury Lowery, The Spanish Settlements within the Present Limits of the United States, 1513-1561, New York, 1959, pp. 150-151) Had de Garay lived longer, the Attakapas territory, clearly included in the grant, may have been explored and settled much earlier. But he never even set foot on the Louisiana shore. He did come to Mexico in 1523 and started along the coast toward Panuco. But his forces diminished through hardship and desertions encouraged by Cortes. Finally de Garay himself fell into the hands of Cortes and died soon after in Mexico City. (Lowery, Spanish Settlements, p. 153)

Pineda's reports would certainly have added fuel to de Soto's desire to explore the area since the navigator claimed that the country was wealthy, that many rivers contained gold, and that the natives wore gold ornaments. He also reported finding there two races of men, one of giants, and one of pigmies! (Lowery, Spanish Settlements, p. 150)

De Soto may have known also of even earlier reports about the Coast. Americus Vespucci claimed to have sailed in 1497 from Tampico along the Gulf Coast, following closely the winding of the shore and passing the mouth of the Mississippi. Modern scholars, however, doubt the veracity of the report Vespucci wrote in 1504, and even doubt that the voyage took place at all since there is some evidence that Vespucci was in Spain during the years 1497-1498. (Lowery, Spanish Settlements, pp. 126-127)

Enflamed by the hope of riches to be gained, de Soto set off across the continent. Most of his explorations took him very far from Attakapas territory. But after his death the Spaniards, under Luis de Moscoso, went westward from the Mississippi, eventually reaching territory so poor that they decided it must be the land de Vaca had described "where the Indians wandered like Arabs . . . living on prickly pears, the root of plants, and game." (Gentleman of Elvas, p. 246) In such territory they would surely starve to death so that they decided to go back to the Mississippi.

There they built ships and sailed down the river into the Gulf. They set off westward toward Mexico on July 18th, 1543, remaining close to the shore. On the evening of the second day they were greatly surprised. "For they were very distant from the shore, and so great was the strength of the current of the river, the coast so shallow and gentle, that the fresh water entered far into the sea." That fresh water came from the Atchafalaya. (Gentleman of Elvas, p. 261) The Spanish expedition was now entering

Attakapas country and actually landed on it: "that afternoon, on the starboard bow, they saw some keys, whither they went, and where they reposed at night." (Gentleman of Elvas, pp. 261-262)

After an abortive attempt at a direct crossing of the Gulf, they returned to the shore four days later. Being out of fresh water, "with mattocks . . . they dug holes there, into which the water having flowed, they thence filled their pipkins." (Gentleman of Elvas, p. 262)

This way of finding fresh water was also described by other members of the de Soto expedition to The Inca, Garcilaso de la Vega. This Peruvian historian, son of an Inca princess and a Spaniard, wrote a history of the expedition, gathering much of his information from survivors. (The Florida of The Inca, Translated and Edited by John Grier Varner and Jeannette Johnson Varner, Austin, 1951, pp. xxii-xxiii) The Inca reports that whenever the Spaniards "did not encounter a river or spring from which to obtain [water] . . . they dug into the ground ten or twelve feet from the sea where at less than a yard in depth they found very fresh water in great quantities." (The Inca, p. 601) This description certainly sounds like the low lying Louisiana coast where water is never far from the surface.

Sailing westward again, the explorers were caught in a storm on the evening of their first day. Two of the ships entered an arm of the sea; the other five remained along an exposed beach, keeping with great pain from being shipwrecked. "While thus engaged, in great fear of being lost, from midnight forward they suffered the intolerable torment of a myriad of mosquitos. The flesh is directly inflamed from their sting, as though it had received venom." Since the chronology of the Gentleman is often vague--after all he was writing from memory, without notes or sailing log--it is difficult to be sure that they were still off the Attakapas coast. But when he states that "the sails, which were white, appeared black with [mosquitos] . . . at daylight; while the men could not pull at the oars without assistance to drive away the insects," it certainly sounds as if the Spaniards were in Louisiana.

The explorers, however, were good humored about the insects. Once the danger passed, "observing the swollen condition of each other's faces, and the marks of the blows they had given and received to rid them of the mosquitos, they could but laugh." (Gentleman of Elvas, p. 263)

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Lopez, Mrs. Edward, Jr.
Lyons, Mrs. A. P.
Lyons, Mrs. Margery J.
McKoin, Mrs. Barbara V.
Melanson, Mrs. Lucille T.
Mestayer, Vivien
Mhoun, Mrs. R. B.
Mire, Pamela S.
Mire, Mrs. Pauline S.
Mouille, Francis N.
Mouille, Mrs. Katherine T.
Narreau, Mrs. Vivian P.
Navarro, Mrs. Amelia
Olivier, Andre A.
Owen, Mrs. J. P., Sr.

Phillips, Dr. Hosea
Rees, Mrs. Consuelo B.
Renoudet, Lucille
Richardson, Mrs. Ruth
Riehl, Vincent
Riggs, Vida
Schriever, V. H.
Sharp, Alma
Southwell, Mrs. Owen
Stagg, Mrs. L. R.
Thayer, Mrs. Elaine D.
Tilly, Ward L.
Vidrine, Mrs. Drouet
Voorhies, Bennett J., Sr.
Weeks, Mrs. W. G.
Williams, Mrs. Joan M.
Winchester, Mrs. John D.
Wolford, Lionel T.
Wyche, Joseph W.
Wyche, Mrs. Joseph W.

LAGNIAPPE

23ieme Psaume en patois
par Sonja B. Dupois

C'est Bon Dieu qui garde moi
Mo pas gain besoin a rien
Ou Li fait moi reposer
C'est dans la savanne frais et verte
Li 'porte moi aura do l'eau calme
Li rafraiche mo l'ame
Li fait moi fais ca qui juste
A cause de Li
Ouai, n'importe ou m'aller marcher
Mo seras pas gain peur di mal
Parce qui Li va proteger moi
'Vec so la canne et so la main
Bon Dieu, To fait pou' moi un festin
Devant le mounde qui cont' moi
To gresse mo la tete 'vec l'angant
Mo si content que mo coeur plein d'joie
To bonte et to faveur va suivi' moi tout mo la vie
Et m'aller rester dans la maison di Bon Dieu, jusqu'a Ainsi-soit-il.

By Hazel G. Sockrider, Editor

FIRST DAYTIME WORKSHOP

Mark your calendar today! Your newly elected Vice President and Program Chairman, Mrs. David R. Williams, with her committee, has planned (and we hope this will be an annual affair) the ATTAKAPAS HISTORICAL ASSOCIATION CONFERENCE, 1967. Tentative dates are either Nov. 4 or 11, 1967.

Mrs. Sampson Delcambre will be chairman. You may mail your \$2.00 registration fee to her at 306 Missouri St., New Iberia, La., 70560. Until October 21, 1967, your money will be refunded by request if you find it impossible to attend. May we urge that you SEND YOUR CHECK AS SOON AS POSSIBLE so that the committee and planning chairman will have some idea as to how many participants to expect. This fee will help defray general expenses of the session, guest speakers, etc. At this time, we cannot give a definite price for the luncheon but hope that it will not be more than \$2.00 per person. Detailed program plans, speakers, and prices will be announced in the September issue. The tentative schedule follows.

ATTAKAPAS HISTORICAL ASSOCIATION CONFERENCE NO. 1, 1967

- I. 9:30-10:00 A. M. -- Registration and coffee
- II. 10:00-11:00 A. M. -- Two separate meetings
 - A. Genealogy
 - B. Traditions
- III. 11:15 A. M.-12:15 P. M. -- Two additional sessions
 - A. History
 - B. Landmarks
- IV. 12:45 or 1:00 P. M. -- Luncheon: Guest Speaker (to be announced) followed by a brief business meeting.

A. H. A. SPECIAL PUBLICATION NO. 1

Our first book, with little advertisement, will soon be unavailable. Only a few copies remain to be sold. The compilers are to be commended--Winston De Ville, Janie Guillotory Buillerd and Leona Troclair David. Janie and Leona have been quite active A.H.A. members and workers since the organization of this fledgling society, and for their contribution as Active members of the Attakapas Historical Association, have been designated PATRON members for 1967--the highest honor awarded by A. H. A. Congratulations and "thank you" in behalf of the organization.

At present, the Publication Committee has under consideration two additional publications -- one, an alphabetical listing of members of colonial Acadian and French families extended to circa 1850, some 15,000 names; the other, an abstract of one particular church records, beginning in the late 1840's. Interested?

MORE MEMBERS NEEDED

Have you told your friends about this association and invited them to join? If this Association and its Gazette are to grow in size and to provide more extensive and valuable information on South Louisiana's heritage, you must help.

I cannot help but wonder what you, AHA members, think is the future of the Attakapas Historical Association. In my mind, I envision a potential membership ten times larger -- with special meetings and workshops of the major committees to further the preservative measures of South Louisiana's diversified and unique heritage. The special meeting and workshop announced above is the beginning.

Official Organ of Attakapas Historical Association
P. O. Box 107
St. Martinville, Louisiana 70582
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Harris J. Periou, President
Mrs. David R. Williams, Vice-Pres. Albert W. Silverman, Recording Secretary
Mrs. Jerome A. Broussard, Treasurer Mrs. Ernest Yongue, Corresponding Secretary

Prepared by the Publications Committee: Mrs. Ed Bulliard, Chairman

A. H. A. CONFERENCE NO. 1, 1967

Date: November 4, 1967
Time: 9:30 a.m.
Place: Beau Sejour Motel Restaurant, New Iberia, La.
Charges: \$4.50 (Registration - \$2.00; Luncheon - \$2.50)
Payment required in advance.
Reservation deadline: October 30, 1967, 5:00 p.m.
Contact: Mrs. Sampson Delcambre, Registration Chairman
306 Missouri St.
New Iberia, Louisiana 70560
Watch: Details to be mailed by Program Committee

PROGRAM OUTLINE: ATTAKAPAS HISTORICAL ASSOCIATION CONFERENCE NO. 1, 1967

- I. 9:30-10:00 a.m. Registration and coffee
- II. 10:00-11:00 a.m. Two separate learning conferences
 - A. Genealogy
 - B. Traditions
- III. 11:15 a.m.-12:15 p.m. Two additional learning sessions
 - A. History
 - B. Landmarks
- IV. 12:45 p.m. Luncheon; guestspeaker followed by brief business session

A. H. A. is fortunate to have as Luncheon speaker Dr. William G. Haag, L. S. U. Alumni Professor of Anthropology. His topic will be Indians of Louisiana and will include recent discoveries showing Indian life on Avery Island at an early date. Dr. Haag plans to use color slides in connection with his talk. Other speakers will be announced by the Program Committee later, Mrs. David R. Williams, Chairman.

PROPOSED CHANGE IN BY-LAWS

At the March 27, 1967, membership meeting, a motion was adopted to change the date of the annual election meeting with the month to be decided by the Board of Directors. The Board met June 26, 1967, and voted unanimously to submit for membership vote on Nov. 4, 1967, an amendment to the By-Laws, as stated below. Article VI, Sentence 1: Presently reads: The Annual Election Meeting shall be held each year on a Monday in March at such a time and place as the Board selects. To be amended to read: The Annual Election Meeting shall be held each year on a Monday in April at such a time and place as the Board selects.

ANNOUNCEMENT

Pre-publication Orders Now Accepted for Special Publications No. II.

Records researched by Rt. Rev Msgr. George A. Bodin have been compiled into an alphabetical list of more than 15,000 individual names. In some 10,000 cases the spouse is named; in more than 5,000 instances the date of birth is given; in over 1,200 listings the date of marriage is provided. Only information obtained from Catholic church records -- baptismal, marriage, and a few death records -- obtained personally by the compiler is used.

Attakapas Historical Association's Publications Committee considers this work of great genealogical value in that information contained locates family names that have, in the past, been difficult to find without expensive and time-consuming visits to the older established Catholic churches in Louisiana. Inasmuch as this proposed book will be more than twice as long as the Marriage Contracts of Attakapas Post and the 1774 Census of Attakapas, the Publications Committee MUST receive a minimum of 150 orders before authorizing the printing of this proposed publication.

PRE-PUBLICATION price will be \$10.00, including postage and handling, until December 31, 1967. Orders received after that date will be accepted only for \$15.00 per copy. Individuals are asked to pay in advance. Anticipated publication date is early Spring, 1968; that is, the book should be available for delivery by March, 1968, if not earlier, provided that unforeseen complications do not occur. If you wish to see this book published, place your order now.

Although this is not a systematic listing of all families living in a particular place at a particular period, it should be of assistance to almost every family long-resident in the Attakapas area, or whose ancestors came from the Acadian Cossts of the Mississippi. Names supplied include early French, Canadian and Acadian, German, and "American" settlers. Some of the Spanish families that came to this area during the Spanish regime are also to be found. The time period involved is especially from 1770 to 1850, but there are several hundred names and dates obtained from the Acadian church records of St Charles-aux-Mines (the Grand Pre area) between the years 1707 and 1748

GENEALOGY

Chairman: Earl E. Vallot, Youngsville, La

MICHEL CORMIER II - ATTAKAPAS COLONIAL

- IA - P. MICHEL CORMIER I, native of Acadia, was born ca. 1741. He married, ca. 1769, Marie Anne Saunier, ntf. of Acadia, widow of Bazil Babin with two children, d/o Etienne Saunier and Marie Anne Darios (From a declaration of goods dated March 27, 1769 brought into this marriage by Anne from the

estate of her deceased husband, Bazil Babin; Opelousas Colonial Records, Louisiana State Archives Estate of Anne Saunier, dated January 7, 1773). Anne Saunier, 1st wife of Michel Cormier I died in Opelousas in 1772. Michel can be found on the Opelousas militia list of 1770.

Children: 2 known.

1. Amant - b. 3 October 1770 (BRDA-PC), m. 5 October 1790 (Opelousas Church Records) Marie Angele Benoit, d/o Etienne Benoit and Magdeline Breau (Braud) (AT-2). Amant died 1795 (SMOA-Estate #16-52, dated May 1795).

Children: 1 known.

- 1-1 Raphael - b. 20 May 1792 (SMCH), m. 11 June 1811 Carmelite Melancon d/o Jean Dominique Melancon and Rose Lucie Doiron of Lapointe. (SMCH).

Children: 6 known.

- a. Armand Colin - b. 26 May 1812 (SMCH), m. Euphemie Guilbeau d/o Alexandre Guilbeau and Celeste Poirier.
 - b. Paulin - b. 17 February 1814 (SMCH)
 - c. Jean Vuilmont - b. 21 May 1815 (SMCH)
 - d. (E) Uranie - b. ca. 1822, m. 8 August 1842 Julien Melancon s/o Julien Melancon and Celeste Broussard of LaPointe (SMCH).
 - e. Alfrede - b. 16 November 1832 (SMCH)
 - f. Emelie - b. ca. 1837 (U.S. Census 1850 La. St. Martin)
2. Michel II - b. 29 September 1772 (BRDA-PC), m. 9 January 1793 Ludvine Guilbeau d/o Charles Guilbeau and Anne Trahan (SMCH). Children: 11 known.
Michel II, main subject of this genealogy and the Attakapas Colonial, and his descendants, are listed on the following pages.

Michel I married 2nd Catherine Stellit (Stelly, Stely) d/o Jean George Stelly and Christine Aidelmayer (Edelmayer) ntf. of Mississippi (Mississippi River-German Coast). Michel, Catherine, and three children are listed in a Census of the Opelousas Post dated May 4, 1777.

Children: 3 known.

3. Pierre - b. ca. 1776; m. 1st. Marie Miller; m. 2nd on 2 January 1798 (SMCH) Rosalie Dugas d/o Armand Dugas and Genevieve Robicheau, ntf. of Attakapas.
Pierre died in Opelousas on 13 July 1847. Opelousas Ct. Hse. Estate #1305.

Children: 8 known.

- 3-1 Pierre - b. 2 March 1799 (SMCH)
- 3-2 Marie - b. September 1803 (SMCH)
- 3-3 Celeste - b. 20 August 1805 (SMCH) m. 1st on 6 February 1821 Jean Charles Guilbeau s/o Jean Charles Guilbeau and Felicie Dugas in Grand Coteau; m. 2nd Leon Fontenot (Mgr. Bond dated 30 December 1833, Opelousas Ct. Hse.).
- 3-4 Maximillion - b. 7 September 1807 (SMCH) m. Marie Melanie Broussard d/o Joseph Broussard and Anne Hebert in Lafayette in 1828.
- 3-5 Armand - b. 5 October 1809 (SMCH), m. Eurazie Wood d/o William Wood and Marguerite Brasseaux (Mgr. Bond dated 18 July 1832, Opelousas Ct. Hse.)
- 3-6 Arsene - b. 8 November 1811 (SMCH)

- 3-7 Marie Genevieve - b. 4 October 1814 (SMCH) m. 1st. Gilbert Jones (Mrg. Bond dated 4 November 1833 Opelousas Ct. Hse.), m. 2nd Placide Thibodeau s/o Sylvestre Thibodeau and Scholastie Barrisseau.
- 3-8 Syfrozen -
4. Francois - b. ca. 1784 (AT-2) m. 2 December 1806 (SMCH) Scholastique LeBlanc d/o Simon LeBlanc and Manon Hebert.
Children: 5 known.
- 4-1 Marie Anastasie - b. December 1808 (SMCH)
- 4-2 Marie Eugenie - b. 15 October 1810 (SMCH) m. 7 November 1825 (SJCH) Dosite Duhon s/o Joseph Duhon and Scholastique Hebert.
- 4-3 Francois - b. 24 December 1812 (SMCH) m. 7 August 1830 (SJCH) Emelie Broussard d/o Benjamin Broussard and Marie Magdeline Hebert.
- 4-4 Pierre - b. 26 March 1815 (SMCH) m. 1834 (SJCH) Marie Cedilse Simon d/o Louis Simon and Marie L. Trahan.
- 4-5 Jean Louis - (SMCH)
5. Louis - ntf. of Opelousas, m. 8 October 1799 (SMCH) Tecla Moux, ntf. of Attakapas, d/o Michel Moux ntf. of Saintonge, France and Elizabeth Broussard ntf. of Acadia.
Children: 6 known.
- 5-1 Julia - b. 28 July 1802 (SMCH)
- 5-2 Celestine - b. 5 October 1804 (SMCH)
- 5-3 Marguerite - b. 2 January 1807 (SMCH)
- 5-4 Alexandre - b. 27 June 1809 (SMCH) m. Suzanne Ledoux d/o Alexandre Ledoux and Suzanne Cormier in 1829.
- 5-5 Louis Onezime - b. 12 September 1811 (SMCH) m. 1 August 1831 (SJCH) Marguerite Melancon d/o Joseph Melancon and Marie Ledoux.
- 5-6 Jean Baptiste - b. 15 February 1814 (SMCH)
Louis married 2nd time to Marie Ledoux, widow of Joseph Melancon, d/o Antoine Ledoux and Marguerite Godet on 24 July 1823 (SMCH).
Children: None known.

Michel I, married 3rd Magdeline Breau (Braud), widow of Etienne Benoit of Attakapas, d/o Charles Breau and Claire Trahan, ntf. of Acadia, on 10 February 1789 (SMCH). Michel Cormier I, died 30 December 1791 in Opelousas (SLCH). No known children of 3rd. marriage.

MICHEL CORMIER II - ATTAKAPAS COLONIAL and descendants

Michel Cormier II, son of Michel Cormier I and Marie Anne Saunier, was born on September 1772 (BRDA-PC) m. 9 January 1793 Ludivine Guilbeau d/o Charles Guilbeau and Anne Trahan, parents ntfs. of Acadia and residing in Opelousas (SMCH). Ludivine died 20 January 1815 (Estate #226, 22 January 1815 St. Martin Ct. Hse.)
Children: 11 known.

1. Marie Victoire - m. 3 January 1809 (SMCH) Christopher Bertrand s/o Frederic Bertrand and Genevieve Moire, ntf. of St. John the Baptist.
Children: 5 known.
- 1-1 Mellanie Melouise - b. 25 July 1810 (SJCH)
- 1-2 Marie Carmelite - b. 27 November 1811 (SJCH)
- 1-3 Marie Carmesie - b. 13 March 1813 (SJCH)

- 1-4 Marguerite Arthemise - b. 24 January 1815 (SJCH)
1-5 Eugene - m. 11 April 1850 Ernestine Barras d/o Hypolite Barras and Carmelite Guilbeau (SMCH)
2. Suzanne - b. 2 August 1795 (SMCH) m. 23 April 1811 (SMCH) Charles Alexandre Ledoux, ntf. of St. Jacques, s/o Antoine LeDoux and Marguerite Godet.
Children: 1 known.
2-1 Suzanne - m. Alexandre Cormier s/o Louis Cormier and Tecla Maux, in 1829. (SMCH)
3. Margueret Denise - b. 2 August 1795 (SMCH) m. 20 January 1817 (SMCH) Joseph Allegre, ntf. of LaVille de Toulon, Dept. du Var, France, s/o Jacques Algere and Marie Leclerc.
Children: 10 known. (Estate #2032 St. Martin Ct. Hse.)
3-1 Emelia - m. Edouard Guilbeau
3-2 Alzine Magdelaine -
3-3 Marie Azema - m. Michel Babin
3-4 Alfrede - m. Hersolie Dore
3-5 Josephine - m. Clairville Lassigne
3-6 Cleophine - m. Theogene Melancon
3-7 Cleonise - m. Joseph Demoncourt Babin
3-8 Alzire - m. 1 October 1868 Joseph Emile Cormier s/o Joseph Deterneville Cormier and Scholastique Webre (Mrg. Bk. 2 #2087, St. Martin Ct. Hse.)
3-9 Margaret Cleonide - m. 4 May 1841 Alcide Sonnier s/o Joseph Sonnier and Margaret Arceneaux (SMCH)
3-10 Melite -
4. Michel Onezime - b. 11 March 1799 (SMCH) m. 8 July 1816 Celeste Dupuy, ntf. of St. Jacques, d/o Pierre Dupuy and Rosalie Theriot (SMCH).
Michel Onezime Cormier died in Breaux Bridge, 14 November 1853 (SBCH).
Children: 12 known.
4-1 Michel Terville - b. ca. 1819 m. 18 November 1838 Marie Azema Melancon d/o Pierre Melancon and Marie Savoie (SMCH).
4-2 Celeste Amelina (Endema) m. Joseph Onezime Boudreau s/o Joseph Boudreau and Felicie Broussard on December 30 1838 (SMCH).
4-3 Eliza - b. ca. 1822 m. in 1840 Alexandre Barras s/o Valery Barras and Adelaide Duhon (SMCH).
4-4 Marie Azelie - b. ca. 1825 m. 27 April 1848 Justinien Theriot s/o Justinien Theriot and Marie Wilse (SMCH).
4-5 Marie (E) Uranie - b. ca. 1828 m. 21 January 1850 Desire Babineau s/o Jean Baptiste Babineau and Eugenie Guilbeau (SMCH).
4-6 Magdaline Ordalie - b. ca. 1830 m. 16 December 1845 (SMCH) Leonard Thibodeau s/o Placide Thibodeau and Mathilde Landry.
4-7 Arelie (Emilie) - b. 7 November 1833 (SMCH) m. 21 April 1851 Pierre Dolze Melancon s/o Pierre Melancon and Marie Savoie (SMCH).
4-8 Emile - b. 7 November 1833 (SMCH), dwi.
4-9 Sylvain - b. ca. 1837, dwi. (U.S. Census 1850 La. St. Martin)
4-10 Caesair - b. 6 August 1840 (SMCH) m. 15 January 1861 (SBCH) Serverlin Castille d/o Emile Castille and Adelaide Thibodeau.
4-11 Marie Euseide - b. ca. 1843 (U. S. Census 1850 La. St. Martin)
4-12 Corinne - b. ca. 1847 (U. S. Census 1850 La. St. Martin)
5. Armand - b. 25 December 1801 (twin to #6 below, SMCH) m. 20 April 1835 Cephalide Hollier d/o Furncey (?) Hollier and Julie Collins (SMCH).
Children: 8 known. (U. S. Census 1850 St. Martin)
5-1 Amand - b. ca. 1836

- 5-2 Joseph Cleopha - b. ca. 1838, m. Celestine Beslin d/o Alexandre Beslin and Delphine Leleu on April 18, 1857 (Mrg. Bk. 1 #1333, St. Martin Ct. Hse.)
- 5-3 Emelie - b. ca. 1840 (U. S. Census 1850 La. St. Martin)
- 5-4 Rosemond - b. ca. 1842
- 5-5 Julie - b. ca. 1844 m. Ulger Periou, s/o Sylvester Periou and Francoise Lassigne on 16 January 1866 (Mrg. Bk. 2 #1739 St. Martin Ct. Hse).
- 5-6 Louis Homere - b. ca. 1845
- 5-7 Leontine - b. ca. 1848 m. Henry Lassigne s/o Andre Lasseigne and Marguerite Vicnair on 16 October 1866 (Mrg. Bk. 2 #1894 St. Martin Ct. Hse).
- 5-8 Adelmond - b. ca. 1850
6. Joseph Deternville - b. 25 December 1801 (twin to #5 above SMCH) m. 9 December 1822 (SMCH) Scholastique Webre d/o Adam Webre and Agnes Rodrigue, ntf. of St. Jean the Baptist.
Children: 2 known.
- 6-1 Joseph Emile - b. ca. 1824, m. 1st. on 28 February 1843 (SMCH) Julie Broussard d/o Sylvester Broussard and Marie Aspasia Babineau; m. 2nd on 24 February 1857 (Mrg. Bk. 1 #1329, St. Martin Ct. Hse) Leontine Babin d/o Alexandre Babin and Marie Theugile Thibodeau; m. 3rd. Alzire Allegre on 1 October 1868 (Mrg. Bk. 2 #2087, St. Martin Ct. Hse.) d/o Joseph Allegre and Margueret Denise Cormier.
- 6-2 Marie Elmiere - m. 28 February 1843 Elysess Guilbeau s/o Jean Charles Guilbeau and Celeste Dupuy. (SMCH).
7. Nicholas - b. 26 September 1804 (SMCH) m. 1st. Josephine (Ozite Delphine) Babineau; m. 2nd. Marie Ozee Boudreau d/o Joseph Boudreau and Felicie Broussard on 29 November 1838 (SMCH).
Children: 2 known of 1st. marriage (Estate #875, St. Martin Ct. Hse)
None known of 2nd marriage.
- 7-1 Nicholas -
- 7-2 Joseph -
8. Ludivine - b. 25 December 1806 (SMCH) m. 22 April 1823 Antoine Ledoux s/o Antoine Ledoux and Marguerite Godet, ntf. of St. Jacques. (SMCH).
Children: none known.
9. Marcelite - b. 5 May 1808 (SMCH) m. 16 January 1826 (SMCH) Andre Charles Gauthier s/o Charles Gauthier and Eugenie Legrand, ntf. of Nouvelle New Yorke.
Children: 6 known. (Estate #226 St. Martin Ct. Hse).
- 9-1 Andre
- 9-2 Clairfait Martin
- 9-3 Aurelia
- 9-4 Odile
- 9-5 Homer A. Xavier
- 9-6 Anatole
10. Elry (Eloy) - b. 5 September 1810 (SMCH), dwi.

Michel Cormier II, married 2nd Agnes Rodrigue, widow of Adam Webre, d/o Jean Bpte. Rodrigue on 28 May 1816 at Comte des Allemondes, parish of St. John the Baptist. Children: 2nd. marriage, 1 known. (St. Martin Ct. Hse. Estate #226). Michel Cormier II died 9 August 1833 (SMCH).

11. Adelaide - b. ca. 1822, m. 24 November 1861 Valmont Richard s/o Joseph Richard and Magdelaine Castille (Mrg. Bk. #9058½, St. Martin Ct. Hse).
Children: None known. Adelaide died 29 January 29, 1880.

* Abbreviations used in the preceding genealogy: IA - Immigrant Ancestor; b.- born; ca.-circa, born about; ntf.-native of; d/o - daughter of; s/o - son of; m.- married; SMCH - St. Martin of Tours Catholic Church, St. Martinville, La.; SLCH - St. Landry Catholic Church, Opelousas, La.; SJCH - St. John Cathedral, Lafayette, La.; SBCH - St. Bernard Catholic Church, Breaux Bridge, La.; BRDA-PC - Baton Rouge Diocesan Archives, Baton Rouge, La.; AT-2 - Bona Arsenaault, Vol. 2, Histoire et Genealogies des Acadiens; SMOA - St. Martin Court House Original Acts; Ct. Hse -Court House; dwi - died without issue.

The foregoing was compiled by Mrs. Dudley David, St. Martinville, Mrs. Ed Bulliard, St. Martinville, and Rt. Rev. Msgr. George A. Bodin, Lafayette, La.

HISTORY COMMITTEE

Chairman: Dr. Vincent H. Cassidy, Department of History, U.S.L., Lafayette, La.

The Attakapas Territory, 1699 - 1721
by
Vincent H. Cassidy and Mathe Allain

Cabeza de Vaca, on the edge of Attakapas Territory, had met only with hunger and hardship. The survivors of the de Soto expedition actually set foot on Attakapas territory and found mainly ferocious mosquitoes. In the years that followed, the Spaniards explored westward; the French explored the Mississippi River and its immediate surroundings; but, as far as we know, the Attakapas territory remained unvisited by Europeans. The Attakapas and the Chitimachas seem to have been left to pursue their peaceful and miserable nomadic existence.

The Indians of the Attakapas Territory first appear in the French records in 1699 when Iberville formed an alliance with four tribes, one of which was the Chitimachas. (John Reed Swanton, The Indians of the Southeastern United States, Washington, 1946, p. 121) They reappear the next year when their visit interrupts the construction of a church near the village of the Bayagoulas. On April 1st, 1700, the Chitimachas arrived for a visit. Father du Ru, the missionary directing the construction, describes the arrival of the Chitimacha chief: "A man carried him on his back and took him around the square after which he went and put him down in the portico of the temple where our Ouga (chief) awaited him. Speeches were made on both sides and presents exchanged; the ceremonial pipe was smoked; then there was nothing but songs and dances....." and the missionary concludes grimly "at the expense of my church." (Journal of Paul du Ru (February 1 to May 9, 1700) Missionary Priest to Louisiana, Translated with Introduction and Notes from a Manuscript in The Newberry Library by Ruth Lapham Butler, Chicago, 1934, p. 49)

The next day the Chitimacha chief came to visit du Ru who encouraged him to move his village near that of the Bayagoulas and promised him in return "hatchets, knives, and other things. Father du Ru felt sure that d'Iberville would not be angry to have such liberal promises made "in his name and at the expense of the King." It was indeed the habit of the French to encourage all Indian tribes to settle in permanent villages, and the missionary was therefore following the established policy.

The chief promised to settle near the Bayagoulas, and du Ru offered him "a piece of bread and a drink of Spanish wine." The chief, a trifle suspicious, asked one of the Indians present if it was good. "I thereupon took his cup from him and drank from it to make him understand we did not wish to betray him," explains du Ru who further sealed his friendship with the chief by presenting him with a saber. The priest was greatly impressed by the Chitimacha leader; "Next to the Ouachilla of the Natchez, he is the most dignified chief that I have met." (Du Ru, p. 51)

On April 4th, du Ru returned the visit of the chief who gave him some baked Indian corn to eat and shared with him a little block of salt, "some of what the Savages dig from the ground. I tasted it and thought it a little sharper than ours." (Du Ru, pp. 51-52) Meeting more Chitimachas on his way home, the missionary again urged them to settle near the Bayagoulas, and they told him they would do so. "At least," du Ru adds cautiously, "I think they tried to tell me so." (Du Ru, p. 52)

About that time the Indians of the future Atakapas territory began acquiring a bad reputation. In 1703, according to Penicaut, whose dates are not always trustworthy, "there arrived two Frenchmen of the three that M. de Bienville had sent up the Riviere de la Madelaine (the Sabine) to discover the nations that were in that area." They had found seven different nations and "at the last nation, one of their comrades had been killed and eaten by those savages, who are cannibals. That nation is named Atacapas." (Fleur de Lys and Calumet: Being the Penicaut Narrative of French Adventure in Louisiana, Translated from the French manuscripts and edited by Richebourg Gaillard McWilliams, Baton Rouge, 1953, p. 79)

A few years later Dumont reported in his book on Louisiana (published in 1713) that two white men had fallen into the hands of the Attakapas. One had been killed and eaten, the other had escaped (Henry Marie Brackenridge, Views of Louisiana: Together with a Journal of a Voyage up the Missouri River, in 1811, Chicago, 1962, p. 83)

Before 1700, the only report of cannibalism among coastal Indians had come from the survivors of de La Salle's settlement on Matagorda Bay. The Talon children, Robert, Lucien, Jean-Baptiste, and Madeleine, as well as another youngster, Eustache Breman, were the only ones to survive the massacre of the French settlers. They claimed that the Ceniz, the Indians among whom they lived, were "all cannibals, but only toward their Indian enemies: they never would eat any of the French they had killed because, they say, they do not eat those." (Writers' translation) Those fastidious cannibals offered human flesh to the children, and Jean-Baptiste claims to have remained once three days without eating because Ayennis flesh was all the Ceniz would give him. (Decouvertes et Etablissements des Francais dans l'ouest et dans le sud de l'Amerique septentrionale (1614-1754), memoires et documents originaux recueillis et publies par Pierre Margry, 6 vols., Paris, 1876-1866, III, 616)

While the Attakapas were acquiring a bad name as cannibals, the Chitimachas were gaining a reputation for ferocity. In 1706, a French missionary, Francois Buisson de St. Cosme, was killed near present day Donaldsonville by a group of Chitimachas. The reason for their action was rather irrational. In August 1706, the Taensas had invited the Chitimachas and the Yakna-Chitas to eat the corn of the Bayagoulas whom they had killed. As could be expected, this invitation

concealed a trap. The Chitimachas who went were attacked and killed. A war party was sent to avenge the dead, but failed to find the Taensas. They, therefore, vented their rage on St. Cosme and three other Frenchmen they found encamped near the Mississippi. (Fleur de Lys and Calumet, p. 70)

Bienville could not allow this Indian outrage to remain unpunished. As he wrote Pontchartrain on February 20, 1707: "This nation had already killed four French backwoodsmen twelve years ago...All the Indians of these countries are thoroughly treacherous. They have already committed many assassinations. There is reason to apprehend that they may commit more because of the small fear that they have of the French." The Indians, he said, thought the French so weak that they doubted that there were "as many people in France as here." If there were, the Indians had told him, they "would come here to avenge the deaths of the Frenchmen, 'or you have no courage at all.'" (Dumbar Rowland and Albert Godfrey Sanders, Mississippi Provincial Archives, 1704-1743, Jackson, 1932, p. 38)

A year later, Bienville was able to report success in his punitive expedition. He had sent a detachment of twenty voyageurs under Juchereau de St. Denis "who destroyed a small village of forty persons and brought alive the man who boasted that he had killed the missionary. I had him tomahawked in the square of the fort..." Bienville explains to Pontchartrain: "It is the custom in all the nations...to kill as many of the men of their enemies as they have lost on their side, otherwise it is disgraceful among them to speak of reconciliation if they have not got vengeance man for man." (Mississippi Provincial Archives, 1704-1743, p. 116)

The Chitimachas, however, might have had some justifications for disturbing the French. In 1705, according to Penicaut, St. Denis had led an expedition against them and brought back as slaves twenty women and children. The only reason Penicaut gives for this foray is that St. Denis "was bored at being shut in with nothing to do at Mobile." (Fleur de Lys and Calumet, p. 101) Penicaut claims that the expedition had been approved by Bienville, but actually as soon as Bienville heard of the enslavement of innocent Indians he ordered them released.

These few contacts with the white men seem to have been enough for the Indians. They retired into their land of swamps and bayous, protected by nature against the incursion of the white man. However we find mentions here and there of Chitimacha slaves. Le Page du Pratz, for example, purchased a Chitimacha girl as soon as he arrived at Bayou Tchoupic. (Le Page du Pratz, Histoire de la Louisiane..., 3 vols., Paris, 1758, II, 82-83) On their side the Chitimachas harassed the French settlers, and Bienville finally decided to negotiate with them, especially when he realized that they had been reduced from six hundred to one hundred men. (Mississippi Provincial Archives, 1704-1743, p. 528)

Le Page du Pratz describes with great relish the peace ceremony which took place in 1718. The Indians approached in pirogues, singing and waving their calumets which Du Pratz describes as a pipe at least one foot in length, with feathers, one end of which is bare, the other end being the pipe. The pipe end is adorned with a fan of white eagle feathers tipped with red paint. Besides their calumets, the Indians carried Chichicols, gourds filled with pebbles or

dried beans, which they shook rhythmically. They landed a hundred steps or so away from Bienville and marched slowly toward him, still singing, still shaking the chichicois. The chief and Bienville greeted each other and sat on the ground. All remained silent, waiting for the speaker to begin his harangue.

Before beginning his harangue, however, the speaker and two others got up. "One filled the calumet with tobacco; the other brought fire. The first lighted the pipe. The speaker smoked, and having wiped the pipe, handed it to M. De Bienville to do likewise. The governor smoked, and so did we all, one after the other. This ceremony over, the elder took back the pipe and presented it to M. de Bienville to keep." (Writers' translation) (Le Page du Pratz, II, p. 109)

After presenting Bienville with gifts of pelts, the speaker of the tribe pronounced a speech that du Pratz reports in details, his Chitimacha slave having translated it for him. The peroration rose to a high level of eloquence, if the slave's translation and du Pratz' memory are to be trusted: "Today the sun is warm and shiny, the sky is clear, the clouds have vanished. The roads are clean and pleasant; the water is so clear that we see our faces mirrored in it. Our wives are dancing with such joy that they forget to eat; our children romp around like fawns; the entire nation laughs for joy because today we follow the same path as you. The same sun will shine on us all; we will have one common speech; our hearts will blend; we will eat together like brothers. Will that not be good? What do you say about it?"

Du Pratz did not preserve Bienville's brief answer, but records that after inviting the Chitimachas to eat with him, the governor sent them away satisfied. (Le Page du Pratz, II, 113-114)

The other tribe in the district, the Attakapas, had had some contact also with white men. In 1714 they were one of the twenty-four Indian tribes that came to Mr. de l'Epinaï while he was fortifying Dauphin Island "to compliment him and sing the calumet to him" (The Rev. P.F.X. de Charlevoix, S.J., History and General Description of New France, translated with notes by John Gilmary Shea, 6 vols., Chicago, 1962, VI, 39) But the most interesting, if truthful, relation of contacts between Attakapas and Frenchmen is the narrative of Simars de Belle-Isle who claims to have spent a year among them, from 1720 to 1721, as a witness to their cannibalistic practices and the victim of innumerable mistreatments.

By the time de Belle-Isle was marooned among the Attakapas, the reputation of the coastal tribes was solidly established. In 1716 Francois le Maire drew a map of Louisiana where he noted that "all this coast west of the Mississippi is inhabited by nomadic and anthropophagic tribes." (Writers' translation) In 1720, another map by Homan indicated that the region between the river of la Madeleine (Sabine) and Rio Mexicano (probably the Atchafalaya) was inhabited by "anthropophages." (Justin Winsor, The Mississippi Basin, New York, 1895, p. 51) It is not surprising, then, that Simars de Belle-Isle should have found the cannibals he expected. What is more surprising, and had led some to question his veracity, is that he escaped the cooking pot.

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